Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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Will You Vote on Nov. 7th?

The Eyes of Wesley Are Upon You

FOUNDED 1823

Republicans Answer Dwight Bradley

Americans today are witnessing a strange and possibly a fateful spectacle. A small group of Communists who not four years ago were calling President Roosevelt an "imperialist," picketing the White House in protest against the policy of aid to Britain, and fomenting strikes in the vital military aircraft industry, are actually making a bid for power within the Democratic Party.

When Hitler invaded the Soviet Union both the British and United States governments, in announcing that they would aid Russia, declared that their aid would involve no compromise with Communism in their own territories. In other words, they served notice that they would not consider alliance with Russia as obliging them to grant any special favors to groups of British and American citizens giving their allegiance to Russian Communism.

Before long, however, an attitude became evident which was in diametrical opposition to these declarations—the attitude that Communism must be appeased in order to avoid offense to the Soviet government. This craven view became especially widespread and vocal in this country. It gained strength when the American Communist *Fuehrer,* Earl Browder, then serving a term for perjury in a Federal prison, was pardoned in the vague interests of "national unity."

As the Russian armies swept from victory to victory, this propitiation changed to a love feast. American Communists, six thousand miles from the battlefronts where the Russian people were so magnificently defending their country, brazenly appropriated to themselves the glory of the Russian arms.

And they were allowed to get away with it. Mass meetings arranged by "front" organizations to celebrate the great events of Soviet history were addressed by high government officials who did not hesitate to compare our democratic system unfavorably with the totalitarian Soviet state, oblivious of the fact that the Russian people had no choice but to fight under that state because it was the only government they had.

The American comrades were becoming respectable, even more so than in the good old days of the Popular Front against Fascism, before the Hitler-Stalin pact. And they were so influential in government agencies, particularly those war agencies devoted to public information, that no applicant who was persona non grata to them stood much chance of employment. At last they felt themselves strong enough to dissolve as a Party and to make a bid for power within one of the two major political parties of the United States. They were boring within very high circles indeed.

The Party, having become ostensibly a mere "political association," adopted a rather surprising new set of alleged tenets, such as opposition to all strikes, support of capitalism and the "big bourgeoisie," and other "beliefs" which they would formerly have denounced as reactionary. Then they formed the alliance with Sidney Hillman which enabled them to capture control of the American Labor Party of New York.

Since then, still in alliance with Mr. Hillman, they are working nationally in the PAC, through their members and fellow-travelers. Mr. Hillman has recently denied the connection; but the record drowns out his words. Possibly he thinks he is using the Communists for his own private purposes. Other people have entertained the same illusion, only to experience a rude awakening.

The fact is that Mr. Hillman is now a prisoner of the Communists, as more than one prominent labor leader has pointed out; he has to "play ball" with them or die.

The strange thing is that he has let his towering ambition lead him into this position in spite of his own certain knowledge where it would lead. He is a labor man, and the labor movement knows from experience that the Communists are a totalitarian group, totally unassimilable by any other organization. Mr. Hillman knows this personally, from experience with them in his own union. And less than four years ago he expressed this knowledge when he warned the third Constitutional Convention of the CIO against any attempt to cooperate with them. The Communist, he said then, "cannot participate in the democratic processes." And he warned "our young membership not to be misled by the fine speeches they will make, their professions of loyalty . . . the people are a menace to the labor movement."

Less than four years after that impassioned plea, this "menace to the labor movement" is becoming, with Mr. Hillman's willing help, a menace to the Democratic Party and to the whole nation. When Mr. Hillman denies that the Communists are active in the PAC, he is simply aiding them in their attempt to confuse and mislead American people.

Perhaps the most disturbing ele in this whole picture is that ever National Administration appears confused and misled—else how d come about that the Civil Service mission has had orders not to in gate the Communist connections o plicants for government positions, that those units of the Army and Intelligence devoted to investig Communism were liquidated and files ordered destroyed? Such a amounts to a declaration that tr from the left may go unnoticed in ernment service—even in the a forces. And it is of course just the Communists need to further present ambitious designs on the A ican people and American democ institutions.

Such is the latest phase of the munist conspiracy against this cou and such are the developments w have made it possible. If we shall ourselves forced to fight these ene within the very citadel of democ we shall have Sidney Hillman to t for having helped to breach the and let them in.

War Department Clarifi Liquor Misunderstandin

There have appeared in the relig press occasional statements that the in the armed forces are being sup with beer and whisky to the exclu of soft drinks. One such claim is soldier in India who wrote to his fa as follows: "Can you imagine we are furnished 24 bottles of bee month, plus two quarts of whi Seems funny no soft drinks, like joy, are to be had."

Since such reports are disturbin parents whose sons are from h where temperance is advocated, it thought advisable by Bishop Edwi Lee, Director of the General Com sion on Army and Navy Chaplain obtain factual information concer the Post Exchange services to troo

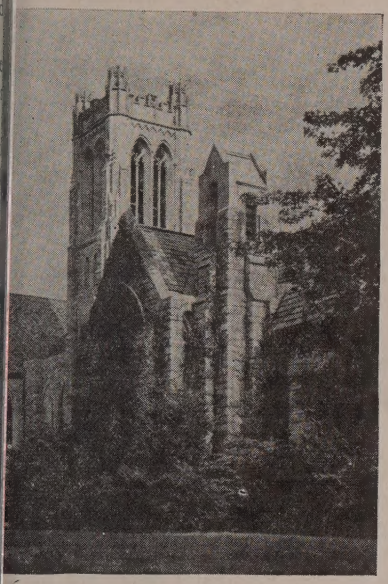
The casual reader is apt to conc that the War Department issues ra of beer. This it disclaims. It does mit the Post Exchange to requis beer and soft drinks. The service like the civilian, may exercise his c between the two, but he is not ob to accept either.

The statement quoted above "men are issued 24 bottles of be month" is misleading inasmuch implies that there is a per capita r

(Continued on page 698)

It Happened in Springfield

FRED WINSLOW ADAMS



TRINITY CHURCH

The year was 1844. James K. Polk assumed office, the first Methodist to be elected President of the United States. Noah Webster had died and George and Charles Merriam, having purchased the copyrights of the dictionary, were preparing to publish a new edition in ingfield. The *Springfield Republican* that year be- ne a daily newspaper. On February 9, 1844, in the ce of William Rice in the Springfield Court House, Pynchon Street Methodist Episcopal Church was or- nized. William Rice, who was largely the founder, was become the forbear of an eminent Methodist posterity, l the little Methodist society was to grow beyond the agination of any of its founders.

Springfield at this time, according to a letter General ox wrote to General Washington, was "the hustling, tling little community" of eleven thousand souls. As- y had been there. Daniel Dorchester had been sta- ned there. Methodism already had two churches and bury Chapel had been built. When Pynchon Street lt its attractive little wooden church in Classic Greek, NS HERALD had been published for twenty years, Wes- n University had been going for thirteen years, and ton University School of Theology had opened its rs in Newbury, Vt.

The Pynchon Street Church building contract was let $3000. In 1868 the Society moved over on Bridge eet, changed its name to "Trinity," and spent $75,000 a new Romanesque brick church. A split among the chon Street Methodists resulted in another Methodist urch being built; this time in Gothic architecture. It located on Main and Winthrop streets, and took the ne of Grace Church. Forty-eight years afterwards, se two churches were re-united into a new Society, re- ing the name of "Trinity." Later, when the corner ne of Grace Church was removed, a letter was found re, signed by all the petitioners, expressing the hope if they had not done the wise thing in separating, they might some day be brought together again. This e was to have a marvelous fulfillment in the new mil- dollar Trinity Cathedral Church, built of stone, in rteenth century Gothic, with sanctuary, chapel, carillon er, educational and community buildings, perfectly ted in Forest Park on Sumner Avenue. The church started on Pynchon Street, with a few dozen mem- s, moved into Forest Park with 600 members, and is v a flourishing church with a membership of 1900.

Trinity's first century was uniquely celebrated this nth. This celebration consisted in raising a debt, writing a book and carrying out a program. The unpaid building debt was $205,000. This was raised in cash by the Trinity Crusade, under the leadership of Mr. George Lamb and a committee of 125 loyal members. It was a two year achievement. Then came a literary celebration; the Rev. Dr. H. Hughes Wagner gave himself to writing a book of "Trinity's First Century." With a facile and dramatic pen, Dr. Wagner clothed dusty chronicles with color, buoyancy and life. Mr. Watson B. Laughton took care of the publication by the McLoughlin Bros. Inc., of which he is president. The book is attractively printed and beautifully illustrated. It has all the ear marks of a $2.50 book, but it is being sold at only $1.00.

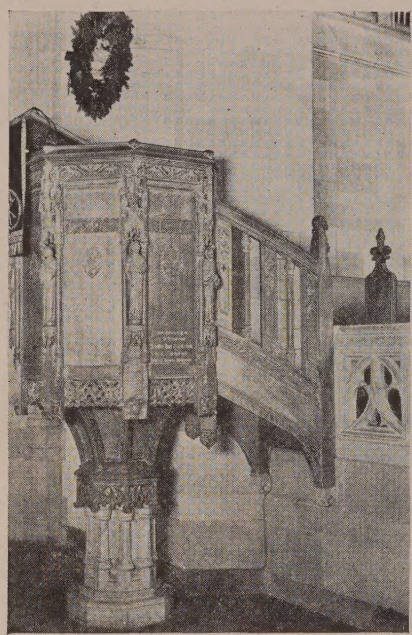
Beginning September 24, with a historical sermon by the pastor, and using the octave of October 1-8, the Centennial was worthily celebrated. On Sunday, October 1, Bishop Lewis O. Hartman preached a timely sermon on "A Witnessing Church." Sunday, October 8, brought the services to a conclusion with "A Dedication to the Future," when the membership re-consecrated itself at the altar in the inspiring service of Holy Communion. At this time forty-one new members were received, nineteen of them on Profession of Faith; eight of these had formerly been members of the Roman Catholic Church. Dr. Wagner calls this a present day trend toward Protestantism. Of the twenty-two received by letter, nine were from Methodist churches; the others came from Lutheran, Presbyterian, Baptist, Brethren in Christ, and the Church of Christ churches. Thus in more ways than one, Protestantism is becoming a united church.

Two social events were held during the week. At the Family Social given by the Men's Club, with the Trinity Players and Hi Y Fellowship, cooperating, there was fun and frolic. Several of the gowns worn by the ladies were over 100 years old, and one was actually worn at a wedding in the Pynchon Street Church.

The other event was a banquet, served by the Woman's Society of the East Longmeadow Church. There were twenty-eight people at the guest table, fourteen of whom responded to the toastmaster. Pynchon Street Church was represented by Mr. Horace J. Rice, great grandson of the founder, and Mrs. Rice. All the living former pastors of Grace and Trinity, with one exception from each, were present and heard from. These were the Rev. Francis W. Brett, and the Rev. and Mrs. Thomas T. Johnston from Grace; and from Trinity, the minister, the Rev. Dr. H. Hughes Wagner and Mrs. Wagner, the minister emeritus, the

THE ALTAR AND THE MINISTER

Rev. Dr. Fred Winslow Adams and Mrs. Adams, and the Rev. Dr. F. Marion Smith from Central Avenue Methodist Church, Indianapolis. He made one of the happiest speeches of the evening. The pastors of the three Methodist Churches that were started by Trinity as Missions, and further helped to become independent churches, brought congratulations: the Rev. and Mrs. Herbert T. Coontz of Liberty, the Rev. and Mrs. J. Rex Shepler of St. James, the Rev. and Mrs. Arnold R. Lewis of the First Church, West Springfield. Also at the guest table were the general chairman, Dr. Roland R. Smith and Mrs. Smith; the toastmaster (an extremely clever one), Mr. George W. Lamb and Mrs. Lamb; the director of Christian Education, Miss Edith Jordan; the song leader, Mr. George Roberts; the soloist, Mr. John W. Roberts; the district superintendent, the Rev. Dr. Charles W. Jeffers and Mrs. Jeffers; and the representative from the Springfield Council of Churches, the Rev. Dr. William E. McCormick and Mrs. McCormick. Dr. McCormick, the pastor of the Old First Congregational Church, Springfield, is also the son of a Methodist district superintendent.



THE PULPIT

In the flow of wit and reason, through a long and happy evening, Dr. Adams was the last speaker. He spoke of three things that Trinity was doing that would still be worth celebrating a hundred years from now. They were, first, Trinity's contribution to beauty, warmth, and adaptability to human needs in Liturgical Worship. Trinity was among the first in the Methodist circle to restore the Wesley pattern of worship, and the very first to arrange the order for the Holy Communion as a complete worship service. This has since been adopted in the ritual of The Methodist Church. Second, Trinity's contribution to religious education. With the completion of the Community House, Trinity brought Mr. and Mrs. Warren T. Powell, as the two outstanding Methodist leaders in religious education, to lay the foundations for the modern church school. They set the standards which have since been followed, and which must be continued. Third, we may all pray and strive that Trinity's contribution to World-Peace and Order may help underwrite a world free from war for the next hundred years.

Throughout the history of Trinity, with all the changing pastors, this church is more indebted to one layman than to any other. He came to the church on Bridge Street, as a young man, fresh from Poultney Academy, starting work in a paper mill. His first Sunday at Trinity he put ten per cent of his first week's pay in the collection plate. At length he became president of the paper company and a trustee of the church, and dedicated himse to the cause of philanthropy. This was and is Horace A Moses. He and his wife Alice, and their daughter, Made line, gave the beautiful Grace Chapel of Trinity Churc and the wonderful carillon of 61 bells, and contribute largely to the whole project. In many financial dilemma Mr. Moses has seen the church through. Under his pi ture, in the book already alluded to—"Trinity's First Ce tury,"—is the very just inscription: "Thanks to the visio and enduring philanthropy of Mr. Horace A. Moses, Tri ity Methodist Church is included among the most famou and beautiful churches of the world."

Northeastern Jurisdiction Organizes for Evangelism Now—Not 1946

F. LaMont Henninger

The Crusade for Christ does make a place for evange ism, but the life of the church depends too much o evangelism to wait until 1946. The Northeastern Juri diction begins now!

If it can be said that the General Conference of 194 gave large part to the discussion of evangelism and th evangelistic program of The Methodist Church for the challenging days, it must also be said that the Northeas ern Jurisdiction has gone into evangelistic action. Th Crusade for Christ makes a place for evangelistic emph sis in 1946. This Jurisdiction intends to get ready for th time by making a large place in the thinking and pr gram of its people now.

When the Jurisdictional Conference met in Ocean Cit in June, the evangelistic zeal of the General Conferen found its way there. The reports of the Committee o Evangelism stirred the Conference to action. A Jurisdi tional Board of Evangelism was elected and organize Before the closing session of the Conference, this boar met several times to begin their planning. Since that tim the Executive Committee of the Board has met in Ne York City and another meeting is being arranged for mi winter.

Schools of Evangelism have been held, and othe planned, under the leadership of Dr. Harry Denma executive secretary of the General Board of Evangelisn These have been held in the Peninsula and Philade phia Conferences for pastors from all Districts. Anoth will be held in the New Jersey Conference. Assistin Dr. Denman have been such men as Dr. G. Ray Jorda Dr. Hazen Werner, Dr. Weldon F. Crossland, Dr. G. Laughead, the Rev. John B. Howes, and the writer. Co ference Boards of Evangelism have been active in arran ing these schools. Pastors have come as visiting ministe to assist local ministers, where these schools have bee held, in house to house visitation and preaching. Som times several counties have been served by these me Revival fires have burned. Men and women have crowde altars to pray. Souls have been stirred. Decisions f Christ have been won. Pastors and people have had ne heart-warming experiences. Again and again ministe were heard to say, "This is the finest thing we have ev experienced in our Conference."

In the Central Pennsylvania Conference, Dr. Denma conducted these schools and evangelistic crusades for sub-district group of churches in the Sunbury Distri This was the third event of this kind in as many yea for three sub-district groups of the Williamsport Distri In January he will do the same with the pastors a churches of the Altoona city sub-district group of the A

ɔna District. This will be followed by campaigns of ıilar nature under the leadership of the Conference angelist, the Rev. O. B. Poulson.

During the past summer the Conference Board of Evanlism of the Pittsburgh Conference held for one week ɜir Third Annual Clinic in Evangelism at Jumonville. In the Baltimore Conference, Dr. Guy H. Black, associ- secretary of the General Board of Evangelism, will ıduct a training school in evangelism and direct a cruıle to secure—in one week—memberships for five new urches and for two expanding church projects in ɜater Washington, D. C. Each district in the Washing- ı Area will be invited to select two ministers to assist.

Perhaps the most significant bit of evangelistic effort thin the Jurisdiction will be the effort by the Board of ɣangelism during October and November to bring into tive Christian fellowship with The Methodist Church in ɜ community where they now live, the 252,881 Method- s now listed on our membership rolls as "non-residents." ɔ do this a Committee of the Board will enlist the coeration of the 84 district superintendents of the Jurisdicɔn, who will in turn work through their 4,751 pastors.

Receiving all supplies from the central committee, the strict superintendents will send each pastor sufficient rds to list all non-resident members of his charge. After ling in names and last known addresses, with any useful formation about these people, such as offices held in the urch, talents, and interests, the pastor will return them his district superintendent. The cards will then be sent the Jurisdictional Board for sorting and classification, ter which they will be sent to ministers all over the nited States, asking them to find these people, visit them, d seek to unite them with The Methodist Church in the mmunity where they now live. This is real evangelism! will save to the church thousands of Methodists, caught ɔ in the shifting populations of today, who would otherıse be lost.

The Chaplains' Churches

Appreciation to Massachusetts Protestant Churches was pressed in this ceremony on the front steps of St. Paul's athedral, Boston, on the morning of Sunday, October the Navy's "Recognition Day" for all churches and ucational institutions which have provided clergymen serve as Navy chaplains. Here Captain Roy L. Lewis, istrict Chaplain, on behalf of Rear Admiral Robert A. heobald, Commandant of the First Naval District, prented the Certificates of Appreciation signed by the Chief Navy Chaplains and Secretary of the Navy's letter of ɔreciation to the Rev. Ashley Day Leavitt, of the Harrd Congregational Church, Brookline, who accepted em for the fifty churches and institutions in Massachutts who have released as many clergymen for Navy rvice. Similar recognition will be accorded other ıurches and schools as soon as the papers are available lative to the chaplains they have provided.

ıST OF CERTIFICATES PRESENTED TO METHODIST CHURCHES

Methodist Church, W. Quincy, Mass., R. D. Yost, Chaplain; Trinity Methodist Church, Pittsfield, Mass., L. A. Patton, Chaplain; Methodist Church, Wilmington, Mass., J. A. Samuelson, Chaplain; Haven Methodist Church, East Providence, R. I., J. V. Claypool, Chaplain; Methodist Church, Spencer, Mass., R. F. McComas, Chaplain; First Methodist Church, Taunton, Mass., C. W. Ham, Chaplain; Methodist Church, Woods Hole, Mass., J. C. Green, Chaplain; Chestnut Street Methodist Church, Gardner, Mass., L. O. Grain, Chaplain.

A Meet the Methodists Story

A recent *Boston Herald* carried a photograph of Charles J. Seyffer on its business pages and told of how he had been "Promoted by Ford." Mr. Seyffer has, for several years been branch manager of the Ford Motor Company in Somerville, which means that he was in full charge of all Ford interests in New England. He has now been promoted to regional manager, which means that he is in full charge of all Ford interests in New England and

Left to right—Brigadier General Burton O. Lewis, Mr. Charles J. Seyffer, Henry Ford, 2nd, Rear Admiral Wat T. Cluverius.

New York State, one of the largest branches of the Ford Company. However, there is a part of this news story which does not particularly concern the *Boston Herald*, and to which the *Herald* makes no reference, and that is that "Charlie" Seyffer is a loyal, faithful, tithing Methodist layman, and has been for many years. He has served the Ford Motor Company in Edgewater, N. J., Jacksonville, Fla., Cleveland, Ohio, and Chester, Pa., but in every one of these towns he has also served the Methodist Church faithfully and loyally. The first thing that Mr. Seyffer does when he is transferred from one city to another is to hunt up a Methodist Church, attend its services faithfully, tithe his income and make himself generally useful to that church. During his residence in Boston environment on two occasions, he was a member of the Newtonville Methodist Church and the Belmont Church. It is always a heartening thing to hear of Methodist laymen who have attained high places in the business world, still retaining their loyalty to the church and still supporting it generously.

Judge Miles' Verdict

Judge Frankland W. L. Miles, of Boston, made the following statement on October 29, over the Church School of the Air, "How much longer must we wait until the Christians of America rise up and demand that our youth get a thoroughgoing and scientific education relative to the hazards of alcohol in our schools and colleges?"

By the way, Judge Miles' complete address is very much worth your reading. You can have it for a post card, sent to the Church School of the Air, Station WBZ, Boston. Listen for next Sunday's broadcast on "What Should Christians Do about Race Relations?"—at 9.15—WBZ.

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Philip Randolph Identifies Fomentors of Racial Hatred and Labor Baiting

In his speech opening the Fourth Bi-Annual Convention of the Brotherhood of Sleeping Car Porters, held in the city of Cleveland, September 21, A. Philip Randolph, president of that union, lashed out on the fomentors of racial hatred. Religious and racial prejudice, Randolph said, is only a means to an end—the end being the undermining of democracy and the disruption of the labor movement. Mr. Randolph's address follows in part:—

"Trade unionists have long known the technique of divide and conquer as used to weaken their unions. The Church Committee of Inquiry into the 1919 steel strike learned that steel workers deliberately hired workers of as many different groups as possible, including people recruited by them in Europe who spoke a score of tongues. Thus they created a tower of Babel, so that it was almost impossible to build strong unions in the face of almost insurmountable language barriers.

"When many workers surmounted the language barriers, the steel companies tried to use the Negro to create another barrier, seeking them out and hiring them as strikebreakers. Yes, this was a form of Jim Crow in reverse—the companies had never before sought out Negroes for honest skilled work.

"Now, as many unions are succeeding in breaking down barriers of prejudice, elements who want to destroy the labor movement slyly try to turn union brothers against each other: by getting them to discriminate against each other, by getting them to discriminate against their Jewish brothers, their Catholic brothers, or their brothers who belong to unpopular sects like Jehovah's Witnesses. Visit the lower East Side in Manhattan where hundreds of thousands Jewish workers live in poverty, and visit Harle and you will find the same conditions. You'll fi Catholics, Protestants, and Jehovah's Witnesses livi in poverty today, all desperately needing to work t gether for improvement of economic conditions, b separated by artificial barriers."

Brother Randolph received an ovation when said, at the conclusion of his address, that the Brothe hood of Sleeping Car Porters will continue to char pion the rights of all people "without regard to rac creed, religion, national origin or ancestry," and w consider an enemy of organized labor anyone wh preaches religious or racial hatred.

The Eyes of Wesley Are Upon You

November 7th is a day when every Methodist wi be "under obligation" to exercise his freedom to vot The election issues are clear, and no person should b confused as to what each candidate represents. Th international issue is of first consideration, for our i ternal policies will be determined by our success i international relations. No longer can we think i national terms without involving ourselves in inte national affairs. The world is small and is of a nece sity bound together by an economic interdependenc Mr. Dewey and Mr. Roosevelt agree, essentially, i this matter.

Regarding domestic policies, Mr. Dewey and M Roosevelt do not agree. Waste and inefficiency in th past years has cost our nation much; but it would b wrong to assume that a change of administratio would solve this problem over night.

The Methodists ought to consider well the worl vision of John Wesley in this matter. The world our parish and we must not allow isolationism t dim the vision of our great spiritual tradition. Bu the important matter, in this time when democrat rights are seriously questioned, is that every Meth odist should vote for the candidates of his choic next Tuesday, November 7th. Our failure to exercis the freedom to vote will invite decay in the fram work of our political system.

The Church Has a Job to Do

Edward R. Stettinius, Undersecretary of State, ha assigned a large order to the churches. Speaking t the students of New York University last week, M Stettinius said, "Organization will never alone suffic Pacts and treaties are necessary instruments, but the will lead to effective action *only when there is a firm will* to support peace and to develop the fuller lif which they are intended to support.

The church centers its work around the functio of the will. To do this, it must spiritualize the wi and aline it with the teachings and passion of Chris Let us not confuse the issues and ourselves by seek ing to determine the details of the postwar peac

, but let us renew "a right spirit within us" and *the will to peace.*

"Bring Them In"

ere is a healthy atmosphere of evangelism abroad ie Northeastern Jurisdiction of The Methodist ch. An article in this issue by the chairman of urisdictional Board of Evangelism indicates that arsons are working out some unique schemes of oach to this vital need. To go out into the high- and byways and "bring them in from the fields n" has always been the recognized procedure for ct evangelism. The historic evangelistic program ts appeal because the church got away from the an side of the work and emphasized too much n-beating, and general showmanship. Intelligent ons were horrified by some of the wierd things were done and called "evangelism." But now ee that we need evangelism—without the antics. can be evangelistic without being silly! Let us in this great venture which, if it becomes person- ered, will restore the warmed heart of the church h is our peculiar Methodist genius.

Ready for Dumbarton Oaks No. 2 ?

ie success of the first conference at Dumbarton s will be more firmly established when the second erence gets under way. The recent recognition he Provisional French Government, plus the ned meeting of Stalin, Churchill, and Roosevelt, have strong significance in preparing for this nd great conference next January. Wags are al- y fussing about the recent conference, but intelli- people are satisfied that we are moving in the direction. The conference lasted a month longer had been originally planned and then did not plete its work. The conference must meet again— again—and again! We must beware of blanket isms of this movement, for no world peace plan ing to be finally adopted until many more factors into the discussions.

Religious Liberty in Latin America *

Are the Catholics Causing Trouble?

orge P. Howard, a Methodist missionary who *vs* Latin America, has written a book which every ster and layman should read. His approach to problem of the Roman Catholic claim to priority outh America is intelligent and answers ques- that *need* to be answered. Our own State De- nent has refused to grant permission to large bers of Protestant missionaries to return to their in South America, and at the same time has ved Roman Catholic missionaries to go to these in even larger numbers than ever before. An se campaign of propaganda, on the part of the Roman Catholics, has swayed much popular feeling in the United States against the place of protestantism in these neighboring nations. Dr. Howard has answered the questions and has proved by sound documentation that Protestants are just as welcome as are Roman Catholics in South America. Here is a vital matter about which all churchmen should be informed!

The Birds Go South Again

There is an interesting truth to be found in nature! Things just do go on in spite of everything! The birds go to the warm climate when winter comes—and then they come back again. Birds have always done that—and unless they are mobilized along some radical lines of new thinking—they will continue to do their seasonal adjusting.

Now, lest we get too far adrift, let us admit that we humans would like to make our adjustments in similar fashion. Escape is a perfectly normal function in living and we should recognize it as such. The birds escape—and people escape. Some psychologists have belittled this function, but we go to battle with them on it. The essential functions of living must keep related—that is to say—birds do come back again! People must come back again, too—after they have had their escape!

Our world is such a mixed-up mess right now that all of us need to escape from it in order to get a better viewpoint. Ashrams, plays, golf, and other devices, have a rightful place in our programs of escape. But all of these must combine into the whole life pattern. We must come back again and live in our world.

Britain Has Lost Its Willkie

The death of William Temple, Archbishop of Canterbury, comes as a severe shock to the leaders of liberal thought in Great Britain and the world. Archbishop Temple had always been outspoken in matters of both individual and social faith and practice. He openly criticized the Duke of Windsor for his marriage with a divorced woman, and was equally outspoken in his opposition to imperialism in his own nation. On November 14th, his most recent book will be released for publication, and it offers a great monument to the Archbishop. It has in it an eternal note! The name of the book is, "The Church Looks Forward,"* and it is a book that makes the reader really look forward to the great personal and social adjustments that must be made if we are to make our society secure. Dr. Temple has been Britain's "Willkie" in his brilliant and liberal churchmanship—he has been fearless in his criticism of "stuffiness," and he will always be a spiritual challenge to Christians who refuse to be bound by traditions and vague theological dogmas.

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eligious Liberty in Latin America. By George P. Howard. Westminster Press: Philadelphia. Price, $2.

* *"The Church Looks Forward."* By William Temple. The MacMillan Company: New York. $2.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for Nov. 12

THE CHURCH DURING WAR AND PEACE.

I. Survey of the biblical material.

1. *One World.*—Isaiah 2:2-4.

This is a patriot's vision of his nation as the center of the world. But Israel comes to this great place when her religion has so developed that it becomes by right of its power and beauty the common faith for all mankind. The selfish greeds of the nations which breed mutual distrust and thus give rise to war after war are subdued by the master passion for the true God whom Israel has received into her life.

2. *The Prince of Peace.*—Isaiah 9:6-7.

The prophet here tells us that only the God-given Ruler who governs in perfect righteousness can be the Prince of Peace. We often read this passage at Christmas time, and no wonder—this lofty ideal of the true King can never find realization save in Christ Himself. But are we making Him King of our lives as individuals and as a nation? Unless we do, can we hope to find peace or help to bring it to the world which needs it so desperately?

3. *Love your enemies.*—Matthew 5:43-48.

Of course God does not treat just and unjust exactly alike. But he does honor all men with a basic freedom, the right to live and to make the best they can out of His good earth. He does not wither the crops of those who break His moral laws. He does not give an extra share of rain or sunshine to those who obey them. But this impartiality in the distribution of sun and shower makes possible to all who care for it a fellowship with Him which is unstained by any suspicion of selfish desire for gain. He neither bribes nor frightens His people. He is too wise and loving for that. He treats them as free men.

Perhaps this is the very essence of love. To respect all men as capable of the freedom which is the very heart of manhood—surely this is true good will. To see him who has set out from malice or selfish greed to do you harm as one who has mistaken the way to free manhood and is a worse enemy to himself than he is to you, more to be pitied than blamed, needing correction and help more than punishment—this is to be like God.

4. *The powers that be.*—Romans 13:1-7.

The rule of God among men is not direct. Men are expected to work out their own social salvation. Governments, the machinery for making and enforcing righteous laws, for protecting the good man and curbing the bad, are God's gifts to men, and they act in His stead. Remember that St. Paul is thinking of government as he actually knew it, not of some ideal perfection. It was not perfect, but it was the best in existence, and it was far better than the anarchy which must result if every man set up his own standards and insisted on living by his own individual rules.

On the other hand, by defining the object of government as divinely ordained to be the protection of the right and of the righteous, the apostle was setting limits to the claims of government to obedience. He would have been the last of men to think of a tyranny as ordained of God—for an outright grasp of power for the sake of profit, personal or national is a betrayal of God's trust, a frustration of His purpose. It is not God's will that His people should make themselves the accomplice of a tyrant in His op sions and His cruelties.

II. Topic for Seniors and Young People—"Putting Christ into Our Patriotism."

1. The discussion of this topic might be begun by ing the question of the dangers of patriotism. Do ever become the cause of wars? Certainly in time of patriotism is appealed to by all sides. May not patric be twisted into a thirst for the conquest of other nati Does it ever become a national pride which leads determination to make other peoples acknowledge superiority of the most gifted and worthy of all the tions of the world? Or may it betray a people into belief that it is marked by its greatness for world don tion? Or may not a patriotic belief in the superiority self-sufficiency of a nation lead to a selfish isolation may be argued that contact with other nations would only to corruption. What are the perils of isolat (Consider the case of Japan's century long rigid exclu of all other peoples.)

2. When the dangers of patriotism have been canva it is time to make the point that it is a good thing. M perhaps most, good things are dangerous. What are values of patriotism? Sir Walter Scott's famous lines be quoted—"Breathes there the man with soul so dea *The Lay of the Last Minstrel, Canto VI:I.* The pa is a far greater man than the poor creature who has n known the love of country. We should all agree— why is this? What is the difference between the pat ism which ennobles and mere vulgar nationalism? patriotism of Isaiah 2:2-4 is altogether good. This pro loved Jerusalem and foresaw great things for her. W makes his dream worthy of a place in the Bible? might call St. Paul a patriotic Roman citizen. Does passage studied tell us why he was? Was it a good son? Would he have accepted the motto "My cour right or wrong?"

3. Patriotism, then, has its dangers—it can be and o is perverted. But it has great value. How can the dan be avoided and the values preserved? We might say this can be done by Christianizing our patriotism. just what does this mean? Does it mean seeing our co try as the inheritor and custodian of the Christian id so that patriotism becomes a dedication to the task making the nation realize its ideal? Does it mean acknowledgment of the Christian ideal as human not simply American, and therefore a vision of Ameri greatness as a matter of world leadership and servi Cetainly it means a patiotism which is safe for the wo which is cleansed from the germs of pettiness and self ness which are foreign to its true nature and will if erated destroy it.

LESSON FOR NOVEMBER 19. "Christianity and Dem racy." For study and report.

1. What basis for the belief in democracy is to be found in Christian teaching? Romans 13:8-10. Note that in v. 9, St. Paul is quoting from Jesus. What kind of equality is implied in the command to love your neighbor as yourself? See also I Peter 2:17—*Honor all men.* Why? What is the meaning of democracy as interpreted in the light of such teaching as this?
2. What are the dangers of democracy? (There is a hint in 1 Peter 2:16.)
3. How does Christian teaching guard against such dangers? Micah 4:1-5; Mark 12:17; Romans 13:8; 1 Peter 2:16-17.

The Rev. Ernest Lyman Mills, pastor of he Maplewood Methodist Church, Malden, Mass., and Mrs. Mills observed their silver vedding anniversary with an informal reeption at the parsonage on Saturday eveiing, October 21. Mr. and Mrs. Mills were narried in Chicago 25 years ago by Bishop Lewis O. Hartman, who was the guest of ionor at the reception.

The Rev. Neil McIntyre, the blind Scottish vangelist, who came to this country in 1926, lied on October 16 while he was on a speakng tour. He was born in Glasgow 65 years igo. Mr. McIntyre has been blind since the ige of seven, and was known in Scotland is the "blind boy preacher." He was the ounder of the Christian Association for the Blind, and was the editor of *The Lamp,* a eligious magazine printed in Braille and listributed free to the blind.

Mrs. Fred B. Newell, president of the W. S. C. S. of the New York East Conference, was decorated with a corsage on the occasion of the fourth birthday of the Conerence society, which coincided with the quarterly meeting of the conference executive board held at Methodist headquarters October 18th. A birthday cake with candles dded to the celebration.

Bishop Lewis O. Hartman has announced he appointment of the Rev. Ralph J. Baron, of Berwick, Me., to the pastorate of The Methodist Church at Brunswick, Me., and of he Rev. Charles D. Maurer of Salisbury, Mass., and Smithtown, to Derry, St. Luke's Methodist Church and Londonderry, N. H. Both appointments are effective November 1. The Rev. William H. Stewart is to be transferred from Brownville Junction, Me., to Bucksport and Orland, Me.; and the Rev. Edward F. Allen from Orrington, Me., to Brownville Junction, Me.

John A. Taylor, Methodist lay preacher or fifty years, and a former Florida legislaor and business man, died on October 21 in ebring, Fla., at the age of 78. Mr. Taylor vas associated with the late Bishop James Cannon, Jr., in the Anti-Saloon League. He eaves his widow and son, J. Claggett Taylor.

The Rev. R. Emory Beetham was recently e-elected vice president of the Veterans of he Cross, the association of the retired minsters of the New England Conference.

The Rev. Allen E. Claxton, pastor of he Broadway Temple-Washington Heights Church, delivered four addresses at Alleheny College in mid October, and held ersonal conferences with members of the tudent body in connection with annual regious emphasis week.

The names of the five judges for the award or outstanding achievement in White-Negro elations offered by the Race Relations Deartment of the Federal Council of Churches, as been announced by Dr. George E. Haynes, executive secretary of the department. The award will be presented some me in February, 1945. The judges are Virginius Dabney, editor of the *Richmond Times-Dispatch,* Richmond, Va.; Dorothy Canfield Fisher, author, Arlington, Vt.; Judge William H. Hastie, Dean of Howard University Law School, Washington, D. C.; Leslie Pinckney Hill, president, Cheyney Training School for Teachers, Cheyney, Pa.; and Dr. Samuel M. Lindsay, Economic Advisor of the Harmon Foundation and Professor Emeritus, Columbia University, New York City.

Bishop G. Bromley Oxnam is to be the anniversary preacher on November 5 at the Metropolitan Church, Toronto, Canada, of which the Rev. Peter Bryce is minister.

Lt. Col. Donald M. Weller, USMC, the son of the Rev. Waldo W. Weller of the staff of the Department of Church Extension, after many months in the Pacific theater has been made naval gun fire officer on Gen. Holland Smith's staff for the Marines in the Pacific.

Mrs. Peter Palches, wife of the Rev. Peter Palches of Plymouth, Mass., has just returned from a visit to her mother in Sacramento, Cal. Enroute she gave fifteen recitals of her poetry for clubs, churches, and colleges. At her Alma Mater, Cornell College, Mount Vernon, Ia., she was the chapel speaker, and addressed the English Club, publishers of her two books, "Makeup" and "Chiaroscuro," both now in their third editions.

The Associated Press on October 11 carried a dispatch from Chungking stating that Richard T. Baker of New York City, with other associates on the faculty of the Postgraduate School of Journalism at Chungking, operated by the Chinese government, was visited that day by Generalissimo Chiang Kai-shek. The Generalissimo received the group of Americans and addressed the first graduating class of the Journalism School—twenty-three men and seven women. Mr. Baker is the assistant editor of *World Outlook,* on leave of absence. He is a former Pulitzer prize winner.

Bishop Fred P. Corson of Philadelphia was the preacher Sunday morning, October 22, at the Community Church, Jackson Heights, Queens, on the occasion of the 25th anniversary of the organization of Community Church. Bishop Corson was the first pastor (1919-24) of this church, which has now become one of the best attended Protestant churches in New York City. The Rev. Lester W. Auman is the minister. The evening anniversary speaker was the Rev. C. Irving Benson, pastor of the Wesley Methodist Church, Melbourne, Australia, a friend and countryman of one of Community Church's leading laymen—Harry N. Holmes.

Mrs. Charles C. Chayer, wife of the pastor of the First Methodist Church of Manchester, N. H., recently underwent a major operation, but is now at home with every prospect of excellent health.

With Our Writers

Fred Winslow Adams, Boston; minister of Copley Methodist Church; minister-emeritus of Trinity Church, Springfield.

F. LaMont Henninger, district superintendent, Sunbury, Pa.

Bishop Newell S. Booth, of the Methodist Church; resident in Elisabethville, Belgian Congo, Africa.

A Rally Service for the churches of the Boston District will be held on Sunday, November 5, at 7 p.m., in the Immanuel Methodist Church in Waltham. The Rev. Dr. J. Manning Potts will be the speaker.

The Methodist Church in the Rue Rocquepine, Paris, is intact, but no services have been held there since 1940, according to the Rev. Leslie Farmer, Methodist chaplain. The church was kept aired and cleaned by a concierge, and ready for use as soon as English services could be resumed. A French Methodist pastor and his wife, who remained on the premises, were not interfered with, although other buildings nearby were seized by the German occupation authorities.

Quaker administration of Civilian Public Service Camps will continue through 1945 according to the decision of the American Friends Service Committee on October 4. This program, enrolling 7600 men of all religious faiths and denominations, is largely administered by the three Historic Peace Churches—Friends, Mennonites, and the Church of the Brethren. The financial burden, totalling approximately $1,750,000, is also largely borne by these pacifist churches, with the assistance of other church denominations which in greater or less degree have supported their own members who claim exemption from military service on religious grounds.

Holding of religious retreats by the Y. M. C. A., "such as Catholics have been holding in 36 states with such a marked increase in spirituality," was advocated by Dr. John R. Mott of New York, a leading Methodist and president of the World's Alliance of the Y, at the annual meeting of the Y's National Council here. He predicted that the work of the organization in the century ahead "will transcend anything the Y has yet done."

Protestant communions in Vermont should invest some of their endowment funds in desirable farms and establish young Protestant married couples on them, in the opinion of the Rev. A. Ritchie Low, pastor of the United Church of Johnson, Vt. Unless such a plan is developed, he warned, the dwindling Protestant population of the rural areas will lead to the closing of many country churches.

The Deaconess Aid Society of New England, Inc., will hold their regular monthly meeting on Tuesday, November 7, 1944, at 2 p.m., in the Ladies' Parlor of the Copley Church, corner of Newbury and Exeter Streets, Boston.

Navy Day was observed in Norfolk with a large exchange of ministers and chaplains. Captain James V. Claypool, chief of chaplains at the Naval Operating Base, preached for Dr. Edward J. Rees, minister of Ghent Church. Dr. Rees, in return, preached in Frazier Hall, Naval Operating Base, for Chaplain Claypool. It was announced that Dr. Rees was the first civilian minister to preach at worship services in Frazier Hall.

On Friday, October 20th, the Woman's Society of Christian Service of the Northern District of the New Hampshire Conference,

met in Manchester, N. H., and elected the following officers: president, Mrs. Harry Lake, of Concord; vice president, Mrs. Robert Foss, of Laconia; recording secretary, Mrs. Delphas S. Barnett, Claremont; secretary of cultivation and promotion, Mrs. Fred Wilman, Tilton; treasurer, Mrs. H. D. Andrews, Concord; secretary of missionary education, Mrs. Edgar Bruce Wilson, Concord; secretary of Christian social relations and local church activities, Mrs. William H. Smith, Laconia; secretary of student work, Mrs. Jasper L. Kittredge, Manchester; secretary of spiritual life work, Mrs. Anna Buckley, Woodsville; secretary of Wesleyan Service Guild, Mrs. Robert Doherty, Concord; secretary of supplies, Miss Doris Tappan, Concord; secretary of literature and publications, Mrs. H. T. Kidder, Franklin; secretary of young people's work, Mrs. A. B. Thompson, Bristol; secretary of children's work, Mrs. Frank Frost, Contoocook.

A religious ministry by radio and mail, designed for boys and girls in the rural areas of Maine, will be pioneered by the Maine Council of Churches when its Church School of the Air begins weekly broadcasts over Station WCSH here on Sunday, Nov. 5.

Adoption by Roman Catholics of the "block warden" plan, to influence non-Catholics, was urged by the Most Rev. John F. Noll, bishop of Fort Wayne, Ind., at the 22nd annual convention of the National Council of Catholic Women, of which he is the Episcopal chairman. "If, in our large cities, two or three or four Catholic families living in the same block with non-Catholics were bent on influencing them religiously, morally, spiritually," Bishop Noll declared, "if they handed to these, their neighbors, a Catholic pamphlet once a month designed to improve morals, every person in the city would be covered.

A Confirmation Alumni Reunion was held on October 21, at the Quinsigamond Methodist Church in Worcester. A turkey dinner was prepared and served by the women of the church. Erling Johnson, president of the Confirmation Alumni for 1944, presented the toastmaster, Carl W. Ribb. The Rev. Glenn D. Glazier, pastor at Whitinsville, lead community singing. The Rev. Harry P. Folger, Jr., pastor at Webster, was the speaker of the evening, with the subject, "How Do I Look?" The Rev. Edwin S. Dahl, minister of the church, opened the program with prayer and gave greetings to all.

The Board of Temperance of the New England Conference will hold a Seminar for the Methodist Churches in the Boston Zone on Wednesday afternoon and evening, November 8, in the Tremont Street Methodist Church, 740 Tremont Street, Boston.

The annual fall meeting of the Lynn District of the New England Conference was held on Friday, October 6, afternoon and evening, at Malden Centre Church, the Rev. Harry B. Hill, host pastor. Dr. John C. Wingett, superintendent of the district, presided, and the Rev. Elmore Brown was re-elected secretary. Afternoon devotions were in charge of former superintendent, Dr. Lawrence W. C. Emig. Bishop Lewis O. Hartman of the Boston Area outlined spiritual objectives, and new ministers on the district were presented. Various church interests were represented as follows: the Rev. George E. Heath, ministerial pensions; the Rev. Daniel A. Thurston, Christian education; the Rev. Ira J. Roberts, missionary interests. Mrs. Deborah Anderson, president-elect of the Lynn District W. S. C. S., was presented.

WITH OUR CHAPLAINS

Hq. 81st Div. APO 81
San Francisco, Calif.

ZIONS HERALD, Boston

My dear Sirs:

My jeep and some of my office equipment have just come in from the ships, so I shall attempt to answer your welcome letter. Our troops landed on this island on the 17th of September and we are still fighting the Japs in caves. I myself came in the following day when the enemy was driven only 400 yards from our beach landing. I have charge of the burials at the permanent cemetery. When bodies are laid out for daily burial, I call in a Catholic Chaplain for the service for his men lying there. Then, in one instance a Navy chaplain was on hand to take the committal of personnel of his branch lost in landing our troops. Then I take over for our Protestant soldiers, as Division Chaplain, often assisted by chaplains of the units who are able to come to the burial of dead of their organizations.

Then we spend much time among the wounded at our hospitals. I was touched yesterday when a lad, badly wounded with compound fractures of both arms—from Jap mortar fire—asked me if I would take out his New Testament from under his blanket and read the 90th Psalm, his favorite. How he kept his New Testament when most of his clothing was blown from his body, was a mystery to me. While his wounds were being dressed and his arms set, I read to him and offered a prayer before he was evacuated to one of the ships for severely wounded.

On the night before "we hit" just at sunset, there was a peaceful looking rainbow over the island upon which our troops were to land on the next day. That night I was walking thru the troops quarters in the dark, talking in words of assurance to the men. One, I shall never know who he was, clutched my sleeve with: "Chaplain, did you see the rainbow over the island tonight?" I assured him that I had. "That means that God will take care of us, does it not?" I told the trembling soldier that I believed God would. A Catholic soldier asked me for prayer-beads. I always carry them with me. He asked if they were blessed. Since my Catholic colleague was not available, I had to tell him they were . . . that I blessed them. He hesitated a moment, then put them about his neck with: "I guess we cannot be too particular at a time like this."

With the Navy chaplain on our transport, I held daily services for our men. One afternoon we held the Communion Service to which the men of all arms flocked. The first soldier I served was one of our generals. It took us an hour to serve all the men who wished to commune before "going in," and then we had to hold another service at a later hour for men who had been on duty earlier. In these days the chaplain does not have to run around and announce prayer-meetings. The men press him day and night to ask when the next service will be held. On the ship I was impressed, as an Army chaplain, with the flying of the Church Flag above our national emblem during our services and with the accompanying announcement, "The smoking lamp is out during Religious Services" (which means no smoking on the deck during that period.)

On the day when our troops made the assault—early on a Sunday morning, the Hq Troops on our vessel watched the landings and then assembled in droves for the regular church services. (Time out: another of our tropical showers, and my rubber poncho has to be draped over my field desk and my papers. The Japs built me this good dug-out but they covered it only with palm bows and branches, which leak badly. One spends about half his time trying to keep his few articles of clothing and all his equipment serviceable. My Communion set from the Commission has proved very useful, but it takes much care in keeping it from the elements.) The men attended this final service in battle attire, waiting their call to go over the nets to their landing. With an occasional shot from the shore in our direction, the noise of the batteries, and the assault of our air forces, it made an unforgettable background for a church service. In comparison with this, our ordinary Methodist pulpit, when we return from the wars, will seem a pretty tame affair. I went over the nets and made the landing with our men.

P. M. HICKCOX, Lt. Col.
Chaplain, 81st Div.

Member N. E. Conference.

War Department Clarifies Liquor Misunderstanding

(Continued from page 690)

for service men. Like all scarce commodities, beverages are rationed overseas, but they are not furnished in the sense that one is expected to receive a certain quantity. The inclusion in the statement "of two quarts of whisky" per month, implies that American service men have distributed to them a commodity which the army prohibits.

While many must regret that beer may be obtained through the Post Exchange, it is disquieting for a report to be given circulation that beer and even whisky are being distributed as rations to overseas troops. It was an inquiry from Bishop Lee for the facts concerning liquor and the army that brought a reply from the Department of War which is as follows:

> "The Army does not issue beer, whisky or soft drinks to its personnel. All overseas Post Exchanges may requisition and are, as far as possible, supplied with beer and soft drinks for sale to personnel. The sale of whisky or other distilled liquors is prohibited. Because of military factors and shipping difficulties, it is impossible to supply the full demand for beer and soft drinks in overseas theaters. For this reason, the Post Exchanges have instituted their own rationing systems, covering the sale of these items. The Army attempts to supply the Post Exchanges with one case (24 bottles) per man per month of both beer and soft drinks, although the theater commander may, at his discretion, increase or decrease the consumption quota of any item, subject, of course to available supply."

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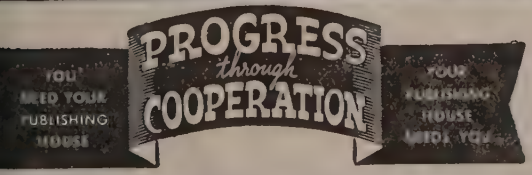
The literature and training materials which spark young people's meet-gs like this one are prepared with wisdom and understanding. The local urch dictates the form and matter for this Christian propaganda; the ficial church publishing house follows its wishes faithfully. Ally yourself ith this purveyor of truth—the ordained publishing house of your church -and strengthen the crusade of truth.



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Providence District Letter

★

LEONARD C. HARRIS, Superintendent

"The District Joins the Crusade" is the theme of all the various conference gatherings being held throughout the District this fall. At the quarterly conferences now almost three-quarters finished, the major item has been an interpretation of The Crusade for Christ by the district superintendent. The interest and spirit manifest throughout leads us to believe that our people are girding themselves for a courageous and sacrificial effort in response to this great venture of faith.

Two hundred clergy and laymen met at South Street Church, Brockton, Wednesday, October 11th when the District Conference convened at 2.00 p.m. Devotions were conducted by the Rev. James Ainslee of North Attleboro. The business session and the remaining features of the program were presided over by the superintendent. In the symposium, "The District Joins the Crusade," the following speakers were heard: Mrs. Leon Belcher, district president of the W. S. C. S.; J. Bruce McCullough, Conference lay leader; the Rev. Melville E. Osborne, Conference missionary secretary; the Rev. G. A. Dahlquist, district secretary of Evangelism; the Rev. Howard E. Tower, Conference educational executive secretary. A general statement as to origin and procedure of The Crusade was made by the superintendent.

The Rev. Scott P. Hauser, Ph. D., of Chile, brought an illuminating story of missionary progress in the great continent to the south. The Rev. Harry Worley, D. D., of Fuchow, China, brought the tragic needs of this devastated nation most vividly before us. Bishop L. O. Hartmen in the Bishop's Half-hour gave a revealing and challenging presentation in "What Next in the Area?"

The ladies of the W. S. C. S. of South Street Church served a most delightful supper at 6.30. A period of spontaneous, good old Methodist singing was entered into most heartily by the group. A twenty-minute question period was held in which additional information was gleaned from both Dr. Hauser and Dr. Worley concerning their respective countries. A musical interlude followed comprised of male quartet, ladies' trio and cello soloist. The artists participating were: Wilbur Ripley, Paul Smith, Jr., A. B. Paulson, George Mills, with Mrs. William Nelson, accompanist; the Misses Emily Turner, Edna Jones, Mrs. George Evans, with Mrs. Nelson at the piano; Mrs. Wells Willis, cellist, with Mrs. Rudolph Samuelson, accompanist.

Mrs. L. O. Hartman was introduced to the group and Mrs. Leon Belcher presented her with a corsage on behalf of the District W. S. C. S.

The concluding address of the evening was given by Bishop Hartman, on the subject, "The Church on Crusade." The sustained and serious-minded attentiveness evident throughout the day gives us courage and confidence in facing this momentous program of the quadrennium. The vigorous spirit in which the people joined in singing the Crusader's Hymn at the close was most heartening. The Rev. R. L. Samuelson was host pastor.

A series of Sub-District meetings will be held in setting up The Crusade as follows: Sunday, November 5th, 3.30 p.m., East Weymouth First Church; 7.30 p.m., Central Church, Brockton; Sunday, November 12th, 3.30 p.m., Haven Church, East Providence; 7.30 p.m., Centerville Church. These meetings will be conducted by members of the District Council, and the local church council members are expected to attend.

Parsonage renovation is very much in the picture these days. The Hebronville and Thomson churches have practically transformed their properties since Annual Conference; East Braintree has purchased a new parsonage, and No. Cohasset is in the process of securing a new home for their pastor and family.

Negotiations are under way for the transfer of the church property at Hope from ownership by the Lonsdale Company to the local church trustees. The budget of the church has been advanced substantially to provide for the increased liability of property maintenance. The Rev. C. W. Graham is the pastor.

A close check-up of damage to church properties from the recent hurricane reveals that only one church on this District suffered to any great extent. The spire at No. Rehoboth was ripped open and partially destroyed, allowing water to pour into the rear of the sanctuary.

World Service giving which reached a new high last Conference Year, with a per capita average of $1.75, continues to maintain its stride. Our church folk are increasingly

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d-minded in their sympathy and sup-

ıe work at Mathewson Street Church, idence, since the transfer of the Rev. .. Thornburg to St. Louis, is being car- on under the direction of the Rev. Wes- D. Osborne, Associate Minister. The ıing pulpit supplies recently heard have the Rev. W. L. Stidger, the Rev. Edwin Booth, and the district superintendent, Rev. L. C. Harris.

Bombs Over Africa

Bishop Newell S. Booth

ımbs have dug deep into the soil of ca. They have left gaping holes in h Africa; they have torn down build- , they have destroyed cities.

it much more terrible forces have been ed at the soul of Africa. These have k not only this narrow northern coast- but have devastated the whole continent. eat sections of the population—probably ajority—have never had enough to eat. e is no need for the importation of food. country can raise enough. But Africa s teachers—teachers of agriculture and ietetics.

Africa as a whole there is a continuing gency. Our agencies of mercy, such as Red Cross, always leap to attention and ce in an emergency such as a flood, an ıquake or an epidemic. But emergency ı less impelling because it is continuous. the people of Africa are as much our hbors in this shrunken world as the le in a town in Mississippi threatened typhus because of a flood. Practically f the people in great areas of Africa are ted with the debilitating malaria. In many places eighty per cent of the population have hookworm. How many millions of lepers there may be on the continent we are just beginning to surmise. Present staffs of doctors, nurses, and teachers of hygiene are all too inadequate to meet this continuing emergency.

But spiritual destruction brings much greater suffering than either this constant catastrophe of malnutrition or the continuing emergency of sickness. We can relieve the distress of the hungry and heal the wounds and diseases, but sometimes I wonder if we are able to cure the hurt of the soul. And we of the Western World have released these forces upon Africa just as definitely as the bombardier releases the bomb over his objective.

Our preferences have hurled Africa into the turmoil of the world current and have brought upon it these powerful elements of destruction. We have wanted gold as a base for our economic life and as an ornament, so we have dug it from the bowels of Africa —literally taken it from the flesh of the African laborer. We have desired diamonds to flash from the finger and bore at the end of the drill. We have fenced in the African workers in ignominious control to dig them from the blue clay of Kimberly and shake them from the gravel of the Congo. We did want rubber to cushion us from the shocks, and shocked the conscience of the world at the way it was taken from the jungles. We seek monopolies in cocoa so as to be sure to get our nickel bars for a nickel.

We wanted workers and drove them in slave gangs out of the villages—and now we take them out of those same villages to work in our cities and mines—still under control, and still working for us without proper compensation. We have wanted power and the extension of empire—so the whole of Africa has been taken from the African until he has become a stranger on his own land. We have wanted to justify all of this and so have called the African names—at best a child who must have a guardian—at worst an inferior being destined always to serve his superiors.

The African is losing that essential sense of vocation, that belief that work is a way to express the aesthetic feelings, the conviction that there is more than mere utility to be considered, that everything which is done ought to reveal something of the person doing it.

The peculiarly African sense of social cohesion which gives status to each individual and weaves every member of society into a recognized system of mutual privileges and obligations is going and is being replaced by social disunity and irresponsibility.

The African is losing his usual respect for authority and his loyalty to his accepted leadership. Africa is losing the idea of the religious significance of the soil, and the importance of the land as the home of a people and its utilization for the service of all. Western secularism and the veneer of sophistication are being substituted for the deep penetration of religion into every aspect of life which has been so characteristic of African culture.

If we are to answer the call for healing that comes from Africa there must be reconstruction of these elements: the aesthetic vocational sense in production, the fundamental happy adjustment to life, social cohesion, the dependence on social pressure rather than force, loyalty to leadership, the religious significance of the soil, the interpenetration of religion and daily living, the reality of the emotional life. These elements of spiritual power are not only vital to Africa, but can make their contribution to the richness of living in our world community.

There is full ground for hope that the healing for Africa may be found. It is in the Gospel of Jesus Christ. It is in the Gospel that the fears of the African can be overcome. It is there that the divisions can be caught up in greater unity. It is in the kind of life that Jesus gives that the threatened values of African cultural life can be found again on a higher level.

Is Russia a Bear?

Practically every Protestant denomination in the United States is now participating actively in one or more of the projects of Russian War Relief, Inc., it was announced by the Rev. Dr. Ralph E. Sockman, chairman of the Russian War Relief Interfaith Committee, at a meeting of the committee held Friday, Oct. 20, at Christ Church, 520 Park Avenue, New York.

Church members already have filled more than 250,000 RWR household kits for families in the devastated areas of the Soviet Union, Dr. Sockman disclosed, with this campaign just now getting under way in many denominations.

The special importance of Russian War Relief work by church members, particularly those living in smaller communities, was emphasized by Dr. Sockman. This kind of personal help given the people of Russia by the people of this country, he said, was a

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splendid way of demonstrating the desire for friendship now and in the future with our Soviet ally.

Dr. Sockman expressed a belief that, in the near future, special groups may undertake an intensive propaganda campaign against the Soviet Union. Participation in Russian War Relief activities, he said, was one good way to prepare the American people, especially those living in smaller communities, to discount such propaganda and be on guard against it.

The Rev. Stanley I. Stuber, secretary of the Northern Baptists Association, reported that over 25,000 kits have been filled by members of that organization, although the campaign only started in late August, and predicted over 100,000 will have been filled by Christmas.

It was also reported that the Southern Baptists have filled 175,000 kits, with the expectation of reaching a 200,000 quota by Christmas.

Denominations now participating in RWR activities include the Methodists, Southern Baptists, Northern Baptists, Unitarian, Presbyterian, Christian Scientist, Episcopalian, Evangelical and Reformed, Lutheran, Congregationalist, Reformed, United Brethren, Church of the Nazarene, Disciples of Christ and Seventh Day Adventists.

Vice-chairmen of the RWR Interfaith Committee are the Rt. Rev. Charles K. Gilbert, Suffragan Bishop of the Cathedral of St. John the Divine, New York, and Dr. Israel Goldstein of New York, president of the Zionist Organization of America.

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New England Crusade Meeting

The New England Conference will be hosts to the rest of the Area at an unusual meeting in Copley Church, Boston, on Monday, November 6. The Crusade for Christ will be represented by the Rev. Dr. J. Manning Potts, associate director of the Crusade; Mrs. Howard M. LeSourd, president of the New England Conference W. S. C. S., and by the Rev. Dr. C. Irving Benson, the minister of Wesley Methodist Church, Melbourne, Australia.

The visit of Dr. Potts is of extreme importance, for this national leader will discuss the practical aspects of this greatest effort

THE REV. C. IRVING BENSON

of our modern church. Dr. Benson, who is in this country to deliver the biographical lectures at Drew University, has served as president of the Victorian Methodist Conference, and also as editor of a weekly column in the *Melbourne Herald*. He is in great demand as a lecturer, not only in Australia, but in this country as well, and he is the author of the books entitled, "The Craft of Prayer," "The Craft of Finding God," and "A Century of Victorian Methodism."

Bishop Hartman is anxious that ministers, lay-delegates, Woman's Society leaders, and churchmen at large, shall attend these important sessions, which will be packed with information and inspiration as New England begins its work of raising five hundred and fifty-five thousand dollars, which is its part in the twenty-five million-dollar goal of the entire Methodist Church. Sessions will begin at ten o'clock in the morning and will continue through the noon hour.

Church Register

HERALD CALENDAR

Northwest Texas Conference, Bishop C. C. Selecman, November 7
Texas Conference, Houston, Bishop A. F. Smith, November 7
South Georgia Conference, Macon, Bishop A. J. Moore, November 7
North Carolina Conference, Raleigh, Bishop W. W. Peele, November 7
Mississippi Conference, Crystal Springs, Bishop R. N. Brooks, November 8
Little Rock Conference, Hot Springs, Ark., Bishop P. E. Martin, November 8
Alabama Conference, Montgomery, Bishop C. J. Harrell, November 8
Memphis Conference, Memphis, Bishop J. L. Decell, November 9
Upper South Carolina Conference, Greenwood, Bishop Clare Purcell, November 9
Savannah Conference, Warren Temple, La Grange, Ga., Bishop L. H. King, November 9
World Order Sunday, November 12
United Council of Church Women, Second Biennial Assembly, Columbus, Ohio, November 14-16
Upper Mississippi Conference, Clarksdale, Bishop R. N. Brooks, November 15
Louisiana Conference, Shreveport, Bishop P. E. Martin, November 15
North Georgia Conference, Atlanta, Bishop A. J. Moore, November 21
Mississippi Conference, Jackson, Bishop J. L. Decell, November 21
South Carolina Conference, Sumter, Bishop L. H. King, November 22
Board of Temperance Annual Meeting, Washington, D. C., December 1
Atlanta Conference, Fort Street, Atlanta, Ga., Bishop L. H. King, December 6
Florida Conference, Hastings, Bishop L. H. King, December 14
South Florida Conference, Bishop L. H. King, January 18
Puerto Rico Conference, Bishop C. W. Flint, February 7

BOSTON-LYNN DISTRICTS METHODIST PREACHERS' MEETING—Monday, November 13, 10.45 a.m., Wesleyan Hall, 581 Boylston Street, Boston. Speaker, Bishop Lewis O. Hartman of the Boston Area; subject, "The Methodist Outlook for the Boston Area."

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Miscellaneous Advertisements

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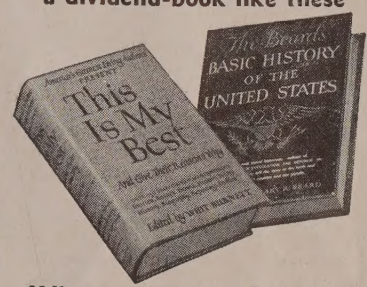

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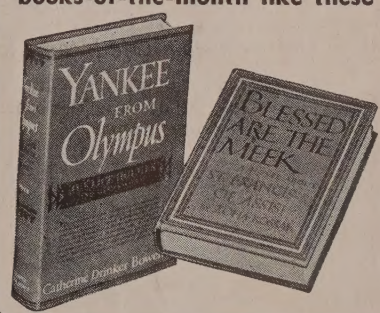

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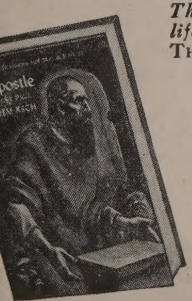

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